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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LII. CHICAGO, NOVEMBER 26, 1903. NUMBER 13

THANKSGIVING.

I thank thee, Father, for this sky,
Wherein thy little sparrows fly;
For unseen hands that build and break
The cloud-pavilions for my sake,—
This fleeting beauty, high and wild,—
Toward which I wonder as a child.

I thank thee for the strengthening hills,
That give bright spirit to the rills;
For blue peaks soaring up apart,
To send down music on my heart;
For tree-tops wavering soft and high,
Writing their peace against the sky;
For forest farings that have been:
For this fall rain that shuts me in,
Giving to my low little roof
The sense of home, secure, aloof.

And thanks for morning's stir and light,
And for the folding hush of night;
For those high deities that spread
The star-filled chasm overhead;
For elfin chemistries that yield
The green fires of the April field;
For all the foam and surge of bloom;
For leaves gone glorious to their doom,—
All the wild loveliness that can
Touch the immortal in a man.

Father of life, I thank thee, too,
For old acquaintance, near and true,—
For friends who came into my day
And took the loneliness away;
For faith that held on to the last;
For all sweet memories of the past,—
Dear memories of my dead that send
Long thoughts of life, and of life's end,—
That make me know the light conceals
A deeper world than it reveals.

Edwin Markham, in Success.

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Address UNITY PUBLISHING CO., 3939 Langley Av., Chicago.

UNITY

VOLUME LII. THURSDAY, NOVEMBER 26, 1903. NUMBER 13

An Oak Park policeman finding his Sunday assignments interfering with his engagements as leader of a Bible class, has arranged for that class to meet him in the town hall from six to seven o'clock every Sunday evening. This man with a star must be a good teacher as well as a good man, else his class would not follow him into a police station.

Last Sunday Miss Jane Addams talked to the children of the First Presbyterian Church of Chicago on "Citizenship." She said, as reported in a Sunday morning paper:

"The ancient Greeks made no distinction between patriotism and religion. With a reunion of the two what might not be done? It would lead to a better understanding between all classes of people in Chicago. We would seek out what people go to the saloon simply to drink and then we would give them the liquor subject to as much governmental regulation as possible. The class which goes to the saloon for social purposes we would give social recreation in places where they would not be tempted beyond their strength."

"Big Ben," a favorite sea-lion in the Lincoln Park collection, has escaped into the lake. He has been seen sporting off the Randolph street pier. The animal keepers are patroling the lake front, hoping to catch sight of their lost pet, believing that if he once caught sight of his real friends he would return to his human comrades and submit himself once more to the benignant bondage in his safe though limited home. Civilization has its inconveniences, but it also has its comforts and its safeties, even to sea-lions.

The organization of three new Chautauqua circles in Chicago was announced last week, all of which are to be engaged in the study of American educational and social problems. One of the leaders is a man. This is an encouraging announcement, and not the least encouraging element of it is the man-clause. When the reorganization of religion incident to the development of modern thought and the advancement of science is brought about, it will be largely through the study of educational and social problems. And perhaps when the religious reconstruction takes place, the present humiliating and alarming indifference of men to the co-operative life represented by the church and attendant organizations may disappear. It is an ominous fact that a vast majority of intelligent, law-abiding, public-spirited, favored, cultured men, drag themselves to church, if they go at all, after the manner of Shakespeare's school boy, "creeping like snail unwillingly to school."

The McCormick Harvesting Machine Company have recently announced that they will declare a dividend with their workmen to the extent of five per cent of their total earnings up to date. One faithful German machinist, who has been in their employ since 1856 and has received in wages the approximate sum of forty-five thousand dollars, by this arrangement is to receive twenty-two hundred and fifty dollars as his share. This is cutting a watermelon after a manner that is worth while. This is not a charity, but a recognition of a dividend well earned. All these years Charles Pammler has been a silent, unregistered member of the McCormick firm, not only earning his wages, but contributing his share to the prosperity and integrity of the company, and the managers have recognized his rights in the company, though his name has not appeared in the list of stockholders. In view of the present deplored and deplorable conflicts between capital and labor, we are glad to record this one more straw that shows in what way and how surely and mightily the current is going.

"Tessie," the grand-daughter of the famous "Bozzie," the Scotch collie dog whose lamentable death we announced some years ago in the columns of UNITY, is justifying her ancestry. Last Sunday she was the "attraction" at the St. James' Methodist Sunday-school in this city. She appeared at the regular session. Standing on the pulpit platform, she told the children the number of Apostles, the number of verses in their Sunday-school lesson, the number of sons Abraham had, and the number of days in the year. She added, subtracted and divided, and told the children the name of the figure on the board, which was written and erased during her absence, Of course she had to do it by barking. Tessie is no humbug, as Mr. Clayson, her intelligent and loving companion, is neither a fraud nor an adventurer. The writer of this note is persuaded from personal experimentation with Tessie's mother that Mr. Clayson is quite right when he says the only explanation is that of telepathic influence. When the brain of a dog becomes so sensitive to its human companionship, so responsive that it catches the movements of the human mind and transforms them into volitional impulses of dog consciousness, we have a revelation of the power of education, the contagious character of thought, the rewards of companionship and of social psychology that is profoundly suggestive. It throws a new light upon the functions of a teacher and gives new encouragement to those who are engaged in training and elevating not only individuals, but societies.

Last Sunday's *Chicago Tribune* had an interesting revelation of the minds of the Filipino children, working under the tuition and guidance of their Yankee schoolmaster and the inspiration of a five-dollar gold-piece offered by the *Tribune* for the best essay on America written by children in the San Mateo school, fifteen miles from Manila. Several

compositions besides the prize essay are printed without correction. The ages range from eight to seventeen, and the maximum limit of attendance on the English school is two years. The winner of the prize says that the United States is stronger than some other countries in the world, and that its people are

"All very wise; very few of them are not wise. * * * Rarely of them cannot read and write. And they are good. They do not offense the people who are news in their country. * * * Their schools were all very snug. The boys and girls in the United States should not stopped to go to school until they are wise, so when they are full grown they are all wise and some of them were doctors, layers, merchants, priests, and some were teachers. * * * The President in the U. S. is Theodore Roosevelt. He has a family. * * * The Americans came to the Philippine Islands on the first day of the month of May in the year 1898. They came with six large ships to fight the Spaniards. At the last the Spanish ships were all wrecked and sunk down to the water. * * * I could hear the cannons boomed that day. When the Americans are in the P. I. they had a war also between the Filipinos and the Americans. The Filipinos fought the Americans because they did not like the P. I. to be the Americans nor Spaniards; they wished to be P. I. independent country and to have an independence."

It is interesting to see ourselves as "ithers" see us, particularly when the other is the child of a conquered subject. There is much material in these ingenious letters of the little yellow children in the islands of the Pacific for the American statesman to ponder upon.

The 27th of October last was the three hundred and fiftieth anniversary of the burning alive of Michael Servetus on the outskirts of the City of Geneva, his crime being a very mild kind of Unitarianism. Indeed, there are plenty of respected ministers in orthodox pulpits today whose theories of Jesus are more humanitarian than those of Servetus. The trial of Servetus was instigated and carried to its grim conclusion by the consent and with the co-operation of John Calvin, the great ecclesiastical dictator of Geneva at that time. The fact that at the last John Calvin urged beheading instead of the burning by slow fire imposed by the sentence, does not relieve him from the grim responsibility. Indeed, Dr. George L. Cary of the Meadville Theological School, in the *Christian Register* of November 19th, finds in Calvin's threat declared seven years before the burning, that "if Servetus comes to Geneva, if my influence has any weight, I will never allow him to depart alive," an indication of a violent temper which shows what murderous feelings lurked in the heart of Calvin. Thirty years ago or more it was quite the fashion for Presbyterians and other Calvinistic adherents to deny Calvin's part in the horrible business, but the unsectarian spirit that has pervaded academic circles in this last generation has been more respectful of historic evidences, and now, as Prof. Nathaniel Schmidt well said in a tribute to Michael Servetus, delivered before the Ethical Society in Chicago last Sunday:

'The chief significance, however, of this monument lies in the fact that it is intended to be an expiation. On the head of Calvin rests the responsibility for the death of Servetus. By the statue at Champel the sons of Calvin confess their father's guilt and make honorable amends to the shades of his victim.'

The true vindication of John Calvin lies in the fact that in a persecuting age, with a philosophy of God and man that made persecuting a heavenly duty, John Calvin caused only one man to be burned. To his lasting credit, be it said, he was not so bad as his creed, not so bad as his time, nor equal to many of his contemporaries in the heretic-burning business.

We print in our news columns this week the reports of the Conferences held at Ithaca, N. Y., and Rockford, Ill. The report of the former is copied from the *Outlook,* of the issue of November 21. It represented the New York movement which was started some four years ago with so much care and representative ability. The Rockford Conference is interesting as representing a local movement to which five ministers gave direct support, two of which were Congregationalists, one Methodist, one Christian, and one Independent. This, like the New York Conference, had no organic relations with the Congress of Religion for which UNITY labors. Perhaps the word "Conference" has been emphasized by these organizations for the express purpose of differentiating the meetings in the local mind from the "Congress" sessions. But the spirit, purpose and method are identical at all their meetings. Names do not count much anywhere in the religious world today, and they count least of all in the unorganized, but actual realm of religious study, scholarship, intellectual and spiritual fellowship. Their lines never run parallel with any denomination. In Rockford the sessions were held in four different church buildings and on the program were those who, if labeled according to their church affiliations, would be marked as Baptists, Jewish, Congregationalist, Christian, Universalist, and Independent. But these distinctions are only label distinctions. The message was the same. The most fundamental and searching addresses, from the theological standpoint, were those of Prof. Shaler Matthews on "The Bible," who must be bracketed as (Baptist), and Rev. W. B. Thorp on "The Theological Outlook," who in the same way must be called (Congregationalist). As our Rockford correspondent indicates, the movement was looked upon with distrust by many of the pastors and the churches. Perhaps many of those who entered into it did it with misgivings and hesitation, but, as one of the pastors in his capacity of presiding officer indicated, they will all "breathe more deeply for this meeting." The common religious consciousness of the town will be strengthened, and many other towns which have ministers who think many things in the study that they do not carry with clearness and courage into their pulpits will take courage and go and do likewise, whether as "Conferences" or as "Congresses," whether with open or hidden sympathies, with similar efforts elsewhere and other workers, it matters not. Let there be a coming together, and in the coming together the real fellowship and the true trend of religious thought will be recognized and emphasized.

"Causes of the Modern Transformation of Religious Thought."

The time of theological controversy in Academic circles has long gone by. The old textual battle-ground, once occupied by scholars, has long since been neglected.

The theological schools of the Protestant demoninations are not spending much time over "proof texts" concerning the doctrine of the trinity, eternal punishment, or vicarious atonement. The "higher criticism" presents the previous questions, which must be answered before textual criticism can have the floor, and when the higher criticism has done its work the problems of the texts are easily settled.

And the method of the higher criticism has been practically established in all the schools and is very much the same in all the denominations. The only matter at issue is the result of the method.

The vast majority of educated ministers in all the denominations have passed beyond the period of theological anxiety. Vast numbers of ministers admit in their studies that the theory of evolution has come to stay, and they have more or less successfully applied themselves to the task of reconstructing their faith, rearranging their theology and readjusting themselves to the new order of things.

The only practical question left to the intelligent minister in the orthodox pulpit today is how and when to give his people the results of his thinking. His perplexity is a double one—viz.: 1. How best to break the news to conservative laity, the pious but unenlightened and oftentimes untrained minds of the deacons who occupy the Amen corners of their churches, and the devoted mothers who manage their sewing societies and help raise the funds for foreign missions. 2. How to persuade the intelligent, progressive men and women in their parishes that they too have been reading, that they have been over the ground, that they have accepted the results of scholarship and that in so doing they are able to preserve their intellectual integrity and spiritual honesty, while withholding from them pulpit instruction, much of the information and many of the conclusions involved in their own mental reconstruction. There is no gainsaying the fact that hundreds of ministers are engaged today in the dangerous business characterized by Theodore Parker as "splitting the full gleams of the study into the half-gleams of the pulpit."

There is great danger that the modern preacher will lend himself to the old device carried to such perfection by the priests of ancient Egypt, that of propagating an esoteric and an exoteric interpretation of ritual and doctrine, the former to be the luxury of the initiated, the latter to be the spiritual pabulum of the public.

Believing that the time has come for honest affirmations from the pulpit, for rendering into religious terms the conclusions of science, Rev. Newton Mann, minister of Unity Church, Omaha, has begun a series of ten lectures on "Affirmative Interpretations of the New Thought," a syllabus of which we print below. These lectures are to be given on alternate Sunday mornings on the dates indicated. We are glad to announce that arrangement has been made for the printing of these lectures in the columns of UNITY as they are delivered. Mr. Mann's society has made arrangement by which every member of the congregation will be supplied with a copy of UNITY containing each lecture. Mr. Mann's reputation as a scientist has crossed the ocean, his work on double stars has commanded the attention of all astronomers, and his study of the stars has only increased his power as a preacher of profound convictions. We think of no better missionary work in the realm of ideas than the distribution of these ten lectures. Many societies, were they wise, would follow the example of the Unity Church of Omaha, by arranging for special copies of UNITY containing these lectures for distribution from the church door pulpit. The publishers will be glad to quote special prices per hundred on application, and for the sake of reaching new readers we will send UNITY for the four months covering the publication of Mr. Mann's lectures for the trial subscription price of 25 cents. Those wishing full sets must order early, as only a limited provision can be made for back numbers.

TOPIC AND DATES.

Nov. 15—**Knowledge of the Earth Since Columbus.**
The sphere and its motions; Geogeny; high antiquity of man disclosed. Bearing on the doctrine of a "Fall in Adam," and consequently on the whole scheme starting therewith.

Nov. 29—**Knowledge of the Heavens Since Copernicus.**
The widening out to unimaginable Immensity. Effect of the passing of a Geocentric Universe on a Geocentric Theology; a new Christology necessitated.

Dec. 13—**Eighteenth-Century Free-Thinking.**
Characterized by sweeping negations—destruction of the Old in Church and State. Inevitable limitation of a great service. Superstition impaled.

Dec. 27—**Nineteenth-Century Philosophy.**
Reaffirmation of essential principles: the supreme obligation of Duty; the Authentication of Religion in the soul's own needs and intuitions, the human Sentiment being the divine Prompting and Sanction. The Eternal beyond ourselves an indubitable Reality.

Jan. 10—**The Idea of Evolution.**
Elucidation. Not a theory that things go of themselves, but a deduction from observation of the way they go under the impulse of an inscrutable Power—glimpse of the divine mode of operation. Does away with the notion of special creations, afterthoughts and all patch-work. Process befitting Infinite Wisdom.

Jan. 24—**Publication to the Western World of the Sacred Books of the East.**
Nature of these Scriptures; estimation in which they are held. Their appearance fatal to the pretense that the moral law was communicated exclusively to the Hebrews.

Feb. 7—**Unearthing of Extinct Civilizations.**
Voices out of a long silence. Religious books brought to light made 4000, 5000 years ago. Disclosure of codes much older than the Mosaic. Indebtedness of the Pentateuch to Hammurabi.

Feb. 21—**The Rejuvenescence of non-Christian Peoples.**
Modern Hindu Awakening. Revival of Buddhism. Rise of Japan to a world-power, controverting the notion that Christianity is essential to the glory of a nation.

Mar. 6—**The Secularization of Public Instruction.**
The movement in America; adhered to in the face of the cry of "godless schools." The Catholic opposition derives from a sure instinct of self-preservation. The struggle in France. State-education the guaranty of liberty and progress.

Mar. 20—**The New Biblical Criticism.**
Light now thrown on ancient writings of every description by historical and critical investigation; date and purpose of an author disclosed: misconceptions corrected. Recent application of the same fruitful methods to the Hebrew and Christian scriptures. Illuminating results, compelling the belief that these writings are simply the religious literature of a people.

THE PULPIT.

Paradise.

A SERMON DELIVERED BY JENKIN LLOYD JONES IN ALL SOULS CHURCH, CHICAGO, NOVEMBER 22, 1903.

And the Lord God took the man and put him into the garden of Eden, to dress it and to keep it.—Genesis II. 15.

To him that overcometh will I give to eat of the Tree of life, which is in the Paradise of God.—Revelations II. 7.

"Paradise" is the Greek equivalent of the Hebrew word "Eden." The original significance is that of a park, or garden. The word and the idea seem to be more of Persian than of Hebrew origin, but throughout the Jewish and Christian centuries it has come to stand for the original home of man, the idyllic birthplace of the race; a place of flowers, of birds, of running waters and shade trees; a land of sunshine, of peace and plenty; the home of innocence and contentment.

Paradise, then, in the poetry of the past, represented a primitive condition of purity and happiness in which the childhood of the race was ensphered. But a restlessness on the part of the mortal, the desire on the part of Eve, the sinless wife of Adam, in the Hebrew legend, to taste the forbidden fruit, the frolicsome curiosity of Pandora, the playmate of Epimethus, in the Greek tradition, led the one to eat the apple and the other to untie the knot and lift the lid, plunging both of them into shame and confusion and bringing troubles innumerable into the world; and the primitive home of peace, plenty, and cheerfulness was gone forever. Then began the toilful struggle of the human race with hunger and cold, ignorance, passion, and hatred.

This old dream of a garden at the beginning of man's earthly career was never more than a dream, and, although widely diffused, it has never been able to dispel the grim evidences of the old fact which is being enforced more and more clearly by every day of scientific research. The beginning of man's life on this earth is shrouded in mystery. Man emerges from a darkness that lies behind the dimmest dawn of history. He is more ancient than the most venerable monuments of antiquity. His origin lies buried beneath the heavy dust of the remotest past that the human mind can deal with.

The Paradise of Genesis, according to Bishop Usher's chronology, reaches back but a brief six thousand years. But that period is, as Emerson somewhere sugggests, but as a tick of the kitchen clock compared with the measureless cycles of life which represent the career of man on earth. And still, measured by the geologic clock of nature, man is a newcomer, though his appearance carries us back perhaps two million years, making him the contemporary of the extinct mastodon and the rhinoceros that once wallowed in the jungles of Europe, when their companion, the reindeer, ran dry-footed from the forest depths where now stands the beautiful city of Copenhagen to the marshes whereon London was subsequently built. Man was probably on the earth before the ice-plow of the later glacial period rearranged the waterways and revised the boundaries of continents. And still, life, great tides of life, life enough to build the limestone strata, the chalk cliffs, and all the coal stretches of the world, abounded before man was. The tick of this clock is a million years, and the period of life on the earth must be estimated by the hundreds of millions.

But whether we measure the antiquity of man by our human experiences and find his advent to be so long, long, long ago, or place him in his geologic strata and find him to be so very, very recent, a newcomer whose advent is a thing of yesterday, in either case we find his early story a somber one. His early home was not a paradise, but a jungle. His habitations literally, were among the branches of the trees or in the gloomy caves of the mountain side. He was a creature of few wants, but these were difficult to supply. He had many enemies and was beset with dangers. The ideals of this paradise man were as coarse as his wants, and his pleasures were as crude as his surroundings.

The old dream of a lost Paradise vanishes under the scrutiny of modern science. Indeed, it was dispelled long before geology discovered the ruins of man's ancient home or biology suspected his humble origin and traced by safe and sure inductions his triumphant ascent, his encouraging progress through the grim experiences of life. It was the trivial minstrels that sang a Paradise that was. The sober sages of the world early divined the primitive ignorance and the social darkness that enveloped their earlier ancestors and, turning their eyes forward, peering into the future, they caught glimpses of a Paradise to be that would take the place of the old dream of a Paradise that was. Even in the Bible the old dream of an Edenic home for Adam and Eve has a much smaller place than our theologies would indicate. The word "Eden" appears in the Old Testament but fourteen times, six of these times occurring in the Genesis legend. The later Isaiah and Joel use the word once each, while Ezekiel, the old dreamer of the Captivity, uses it six times, four of these times in one enthusiastic rhapsody over trees. "Paradise," the New Testament equivalent, occurs but three times, and here it has already been transferred from the geography of earth to the geography of heaven. Luke alone makes Jesus say to his companion on the cross, "Today shalt thou be with me in Paradise;" and Paul tells the Corinthians of the man who was caught up, "whether in the body or apart from the body" he knew not, * * * into Paradise and heard unspeakable words;" while the Revelator promises "to him that overcometh to eat of the Tree of Life which is in the Paradise of God." Homer sang of a Paradise that was past, but Plato had glorious visions of the Eden that was to come on earth, and Mohammed lifted his Paradise into the seventh planet.

If, then, we look in vain either in the history of man or in the history of the earth for any warrant for the old dream of a Paradise lost on earth, an Eden from which our first parents were exiled, how fair and welcome is the new dream of a Paradise yet to come. Certainly this new dream is not wanting a scientific warrant. All research goes to prove that the scale of life is an ascending one, that, as the poet says,

> "Striving to be man, the worm
> Mounts through all the spires of form,"

and the science of geology and biology find a great truth in Emerson's rhapsody,

> "And the poor grass shall plot and plan
> What it will do when it is man."

The story of life's ascension, from the amoeba of the deep sea ooze up through fish and reptile, into bird along one line; through reptile to quadruped, biped and man along another line; through snail, and worm, and fly to the socially developed ant, the man of the insect world, along still another, is a matter of demonstration. The chart has not only been made out, but it has been verified in the short history of the individual as well as in the long history of the species and the genera. But just as clearly is the chart made out, and just as definitely has it been shown how man has progressed from his toolless imbecility to the implements of rude and then of chipped stone, of bronze, of iron, of steel, and latterly of steam and electricity. Man has risen from his nakedness, through his coat made of the skins of animals, scarcely more wild than

himself, through the rude fabrics of hemp, wool, and cotton, up to his robes of silk and jackets of velvet. The story of man leads through a progressive series of wattled shelters, tepees, wigwams, stone huts, log cabins, frame cottages, brick mansions, and marble palaces. Man, the naked and defenseless child of the forest, has conquered the wild boar and bred him at his leisure, that he may have food at his need. He has made companion of the wolf. He has felled the forests; plowed the earth; multiplied his wheat fields and his meadows; changed the crab-apple into a pippin, and by transplanting and grafting has replaced the wilderness with an orchard, the bramble thicket with a vineyard. He has straightened into a highway the cow-paths that wound in and out among the trees, and made it passable by carting the hills into the marshes. He has turnpiked this road with plank and macadam, and finally strengthened the bridges and laid his iron rails; and now he rides at the rate of sixty miles an hour, dragged by the steam engine or pushed by the lightning itself. Man has come up out of solitude into the companionship of the home, the co-operation of the community, the joy of the state, and he now stands thrilled with a dawning sense of comradeship with all that dwell on the face of the earth.

In view of all this proved achievement, is there no warrant for the dream of a Paradise to come? If the Eden of Genesis was misplaced, if the poet mistook prophecy for history and located the object of his longings in the past instead of in the future, may we not stop a moment on the road to study the condition of future advancement, to reason from the experiences of the past, the resources of the present, to the opportunities and obligations of the future?

In revising our theory of Paradise, let us never forget that the primal mistake of the old poetry was not the trees and the sunshine and the flowers, the peace and the purity of it all, although these could not have been in that far-off time as described, but the wrong done to the woman and to the serpent, the regret over the eaten fruit and the opened box. Bless the Mother Eve who dared taste the forbidden fruit of the tree of the knowledge of good and evil, in the eating of which "they became as gods, knowing good and evil!" All honor to the inquisitiveness of Miss Pandora, for in letting out the box full of troubles, she let out the gadflies that stung lazy man into effort, changing the complacent animal into the restless man! This inquisitiveness, this splendid curiosity, this desire to know, has been the method of progress, the watch-word of the march, all the way from the cave man to the university man. The investigating impulse has ofttimes been a fatal one, and has brought pain, loneliness, torture, death, to countless experimenters, all the way down the ages. But it has been a divine fatality, and history vindicates the investigator and blesses the Eve who gave to Adam the apple, and the Pandora who opened the box of troubles.

If we are to continue the march towards the Paradise that is to be, we must continue our investigation, cultivate inquisitiveness, justify and practice the quest for the unknown and the unattained.

But love rather than knowledge is the promise of Paradise, and so the road over which we have come thus far, the mounting road, starting in the swamp land, skirting the mountain-side, ever wending its way towards the sunlit table-land, with their widening visions, has been the road of love as well as the road of knowledge. Henry Drummond, in that fascinating book entitled "The Ascent of Man," has a chapter entitled "The Evolution of a Mother," and another on "The Evolution of a Father." Charming stories they are, because they deal with still more charming facts. They inadequately hint at the most thrilling episode in the great drama of evolution. They note the glow-points in the history of life, viz., the points where life became loving; and one of the brightest of these was where the mother was permitted to know and care for her own offspring and maternity was translated into motherhood. Later, much later but still beautiful, was the process which evolved fatherhood, which gave to the male parent a care that was habitual, a joy that was continuous, a companionship that was absorbing. Thus fatherhood and motherhood implied protection and forethought, and the home became a possibility; then house-building, herding, grazing, plowing, harvesting, planting, garnering, became a necessity. Man went forth in search of game that the children might be fed, and he tamed the young wolf to be his companion, trained him to be his assistant. And the mother gathered her nuts and grains, stowed them away in her caché, roofed them over that the rain might not spoil them, packed them in that the frost might not reach them, tamed the young leopards and trained them to help her in saving her granary from the depredation of rats and other vermin, that her children might be the more surely fed. Thus the dog and the cat mark the earliest triumphs in domestication. If the dog represents the prowess of man, the cat represents the care-taking habits of woman. Together again, man and woman tamed the young bison, that the cow might yield milk when needed, the ox help draw the load, and, in the fullness of time, plow the earth and cart home the productions therefrom.

All these are triumphs of love as well as triumphs of intellect. Not the desire to know but the passion to serve, lies at the roots of the home. This passion has brought us thus far, and if we are to go farther it must be still on the wings of love-motives, the passions of the heart, the affections of men and women, as well as their judgments.

It is a far cry from the Indian wigwam to the city mansion; from the bamboo lodges of the Swiss lake-dwellers to the sky-scraping apartment-houses; from the wattled hut of the early Britons to the battlemented palaces of British dukes. But this marvelous growth of the house has not kept pace with the home capacities of the human heart. The sympathies of the inmates have grown more rapidly than the walls of their mansions. Primitive man was selfish, solitary, oftentimes suspicious; his first loves were confined to a very small family circle, and these at length grew into tribal confidences and clannish enthusiasms. He throve by his hates as well as by his loves. He turned his weapons promptly upon the members of the rival tribes, the threatening clan from over the hills. His first loyalties were to the chieftain who led him into battle. Valor in the presence of the enemy became almost identical with virtue, both in word and in popular esteem.

The early religion was selfish, clannish, militant. Historic Christianity commended itself to a vast majority of its devotees as an insurance concern, a protection from fire risks, a guarantee of personal felicity farther on.

> "O Lord, bless me and my wife,
> My son John and his wife,
> Us four, no more,
> O Lord! Amen,"

was the expanded prayer of growing Christendom at a certain stage of its development, and still Christianity is largely in the clannish stage. It distrusts the sanity or the sincerity of those outside of clan lines, and expects to be happy beyond measure while consenting to, or at least tolerating, the unspeakable misery of its fellows.

But the Paradise towards which we are going must

come from the expansion of mother love, the extension of father fidelity. The hearts of men and women must expand until love includes all the sons and daughters of men everywhere and over-arches them all with a sense of a common brotherhood and a faith in an eternal Fatherhood.

We are on the eve of the great American home festival. Thanksgiving Day is America's contribution to the canonical year of the Holy Catholic Church that is to be. It is a holy day in the new church, the church that is coming, the church which is an enlarged home, the church of the common brotherhood, the church that is to serve the state and include the aspirations of humanity.

I know there are some who are suspicious of this Church Universal: who think that it is impossible to vitalize into cheer, effectiveness, and companionship the common elements that run through races, over-arch nationalities, ignore, if need be defy, the political barriers that mark the boundaries of kingdoms, empires, and republics. So once sneered the tribal patriarch in the face of the embassy that waited upon him with propositions of federation; so once sneered the feudal baron in the face of the petitioning villains who asked for the privilege of tilling their own gardens, tethering their own horses and milking their own cows; so once sneered kings at the orators of democracy; so frowned the nobles at the people's demands, and still the world has gone on federating and confederating, organizing and reorganizing, not only for defense against material foes, threatening to limit their food resources or cut off their water supplies, but they have organized to fight back the forces of ignorance; they have combined in the interest of science; they have pooled their brains in the interest of knowledge, they have twined their hearts in the interest of the miserable and the unfortunate.

How, then, stands the case in this Thanksgiving reckoning of our *anno domini* nineteen hundred and three? At least this much: the forces that have brought us thus far must be invoked to carry us farther. The inquisitiveness of Eve and Pandora, the curiosity, the thirst for knowledge, the investigating spirit, spite of the expulsions and the troubles incident thereto, must continue if we are to be pushed, won, guided, allured, towards the Paradise that is to be. And love, mother love, father love, home love, tribal love, must grow more and more into love of nation and love of race if we are to find our Paradise.

Another thing seems to be coming into growing clearness: It is no longer a matter of rivers, flowers and trees, attractive as these are, and justifiable as is the rhapsody of Ezekiel over the great trees in Paradise. Man has won the physical battle with nature. The food supplies of the world are abundant; the fuel and clothing problems are solved; no deserving man, woman or child on the face of this globe need go naked, hungry, or cold, if only the game of life be played fairly. No inventions, however brilliant, will bring in Paradise. Our Wattses and Stevensons, our Morses and Edisons, have won for us the battle with nature. Further re-enforcements are sure to come, and they will be joyfully welcomed, but they will never bring Paradise. The Paradise of the future must be won on the psychical and not on the physical plane. It is to be a moral and not a material achievement. The writer of Revelations was right when he said in the words of my text, "To him that overcometh will I give to eat of the Tree of Life, which is in the Paradise of God."

After the buzzing swarm of troubles had escaped from Pandora's box there arose the last winged creature, giving forth melody, and this was the fairy creature that brought sunshine and courage; that gave strength to battle with present troubles, and power to push on. The name of this singing creature was "Hope;" and this is the Angel of Paradise who bids us be patient in the presence of troubles, distrustful of outward pleasures, dissatisfied with plenty, and to push on where more love abides, though the way seem dark and dreary.

We are well along the road. We are far away from the cave encampments of our fore-elders, but still we have far to go. This week let us give thanks for fruit and grain, for home and school, for church and country, but let our Thanksgiving be chastened with a holy discontent and Paradise be brought nearer by the blush of shame that should mantle the cheek as we think of the bitter contentions over our streets.

On the one hand we see unrelenting, aggressive, selfish, perfectly organized capital, which with unphilosophical arrogance talks about "our business" and "our property."

The legal title of the capitalists to all this may be clear, but their moral title is much clouded. They lay claim to a property more or less watered by unscrupulous speculation, the value of which is daily enhanced by the hard-earned pennies of working thousands, by the unearned increment incident to the unexpected and unforseen growth of a mighty metropolis, a growth to which they have contributed but a small share. They claim a property business which they could not and did not make, which under no circumstances could they themselves control.

On the other hand we find passionate, impatient and unreasoning labor imperfectly organized—men who do not remember that the triumphs of violence represent the saddest of defeats and that the roads of reason are identical with the paths of peace. The Thanksgiving word for these contending forces is conciliation, consultation, concession. The petition that ought to go forth from this and every other church in the city today, the petition that ought to be signed by a hundred thousand lovers of peace and equity in Chicago today, as I see it, is this, or something like it:

> "No man's rights are so sacred and no man's wrongs are so grievous but that they may be safely entrusted to a jury of their peers. Arbitration implies such a court of experts. Hence, on behalf of the greater sufferers, the innocent third party—the public—we call upon the contestants in the present deplorable industrial war to promptly submit all their claims and all their grievances to a competent court and thus settle their quarrels off the street, as individuals are compelled to do, to the end that peace and comfort be restored to a distracted community, justice be served, and the common interests of the contestants be advanced."

No quarrel can be personal in these days. No combinations of capital or of labor have rights that are not corporate. They have no interests that are distinct from or independent of the well-being of the community.

Again it behooves us to remember this Thanksgiving week that no nation has interests which are independent of or defiant to the international interests of civilization. No nation can afford to flippantly set aside the courtesies or customs of international law or act independently of sister nations on any grave and great question of diplomatic interest. Diplomacy means fraternity. Republics belie their republican boast when they assume imperial jurisdiction or dare step outside the circle of organized brotherhood, represented by the compact of nations, which is the guarantee of both peace and progress. We should distrust and greatly regret the hasty strenuousness of a republic which, in the interest of its own schemes, however worthy, rushes with unseemly haste to lay aside the precedents of centuries and recognize as a sister republic, as one of the nations of the globe, a few mad rebels on the confines of another republic far away,

without negotiations with the Power rebelled against and without consulting the wishes and judgments of the associate Powers in the compact of nations, a compact which constitutes the guarantee of commerce and of progress. The United States well can wait another century for a Panama Canal rather than subject itself to the humiliating suspicion that it dares do in the interest of a ship canal what it did not dare do in the interest of humanity. When the Boer Republic of South Africa was shedding its blood like water in the interest of liberty; when a half-developed people in the islands of the Pacific were lifting heroic hands to heaven and to the republics of the world, imploring the privilege of at least trying to govern themselves; when the streets of Russian villages ran red with the martyr blood of Israel's children, the descendants and inheritors of Isaiah and of Paul, the representatives of the noblest Bible, of the greatest saviors, of the profoundest faith yet achieved by man, the United States halted, hesitated, refused, turned a deaf ear to the cry of those who were being bereft of life and liberty—because, forsooth, of diplomatic courtesies and the pact of nations, but here the pact with the sister republic was broken by a telegram and warships were ordered to befriend and protect a baby republic prematurely born, before the pulse in the umbilical cord had ceased to beat. All for commerce's sake. Alas! Are there no canal schemes to further the amenities and the humanities of races and nations?

Noble is the nation, as the individual, who, when need be, "swears to its own hurt" and waits for the fullness of time for the realization of its own ideals and the accomplishments of its greatest schemes.

Yes, it is well at Thanksgiving time to remember that Paradise is still ahead of us. It is the City of God, the land of justice, the home of love. It was not located at the conjunction of any four rivers in Asia at the dawn of human time. It will not be located at the confluence of any rivers, geographical or commercial, in the future. It will not be reached by the Panama Canal. It will not come until it is large enough to include the whole family of man. When it comes, it will be for all those who "overcome" and "eat of the Tree of Life." They and they only will "dwell in the Paradise of God."

The Song of Songs is Home.

O let us love the home with more of love;
Be each new day a feast of gladness pure,
Which builds its walls of jewels that endure,
And proves its court akin to home above;
Let us possess the spirit of the dove,
For in that peace are pleasures sweet and sure,
And in that mind our ills have certain cure,
And we attain the home worth boasting of!
O what is better than this thought of faith,
This wedded life that seeks to perfect life,
That ever rich and noble music saith,
To comfort care and still the storm of strife?
Why, so to breathe the daily common air,
Is like a psalm and beautiful as prayer!

WILLIAM BRUNTON.

An Idolater.

The Baby has no skies
But Mother's eyes,
Nor any God above
But Mother's Love.
His Angel sees the Father's face,
But *he* the Mother's, full of grace;
And yet the heavenly Kingdom is of such as this.

John B. Tabb.

Causes of the Modern Transformation of Religious Thought.

GIVEN AT UNITY CHURCH, OMAHA, NOV. 15, BY REV. NEWTON MANN.

(PREFATORY NOTE.)

That the last four centuries have been marked by a more or less rapidly increasing transformation of religious ideas is an undisputed common-place of all circles. The significance of it, what it points to, what are the sources of it, are problems of the first importance to all serious-minded persons. Of these questions the last is the easiest, and capable of the most definite and positive solution. It is to this that I address myself, and with confidence of the concurrence on the main lines of all who follow me to the end, however they may demur at some minor details. I cite only what seem to me the more efficient causes of the changed aspect of religious belief that has come about, of which I make out ten; but they may be otherwise stated, and the number might readily be doubled. From my point of view the ten causes enumerated fairly well cover the ground.

I go on the assumption that the transformation referred to is beneficent, part of the world's progress, and so a matter of grateful rejoicing. This I am aware is not the attitude in which the facts are commonly approached by preachers. At a Conference on Religious Education a while since I heard representatives of half-a-dozen of the great sects bewail the fact that young men and women who go from the country districts to the great Universities almost invariably experience a radical change of religious opinion; the views in which they were nurtured in the village church get completely upset. When the lamentation over this state of things had gone on for an hour or two, a gentleman arose and calmly reviewed the situation from another standpoint, producing a sensation at the close by this question, unanswerable to the previous speakers except by self-stultification: "If our young folks simply by acquiring a larger knowledge have their old faith upset, in God's name why shouldn't it be upset?" The discussion went no further, and the speaker, a well-known country member of this church, who has just been elected Regent of the University, was put on a committee to devise ways and means of improving religious education, on the accepted ground that it is the methods and teaching of the Church that are to be modified, not the facts of science. Without open avowal, this is the basis on which all modifications of church-doctrine have been made. But in the church, approach to the new views compelled by the new knowledge has always been timid, apologetic; incredible effort being wasted trying to make it appear that they are the same old views in modern dress. It seems to be time now to have done with this double-shuffling, to make the frank admission that the old creeds, read in the light of this present time, are grievously defective, in great measure to be laid aside as relics of the time when men believed in witchcraft, in the Ptolemaic astronomy, in the existence of substances called "caloric" and "phlogiston." It is no discredit to the fathers that in their time they were in error about many things,—only we could wish that some of them had been less reluctant to welcome the breaking light,

When souls prophetic glimpsed afar through darkness ages old
The dayspring which to happier eyes should flood the east with gold.

There is the same reluctance still, but the sun is up and will not be disputed against.

I.

KNOWLEDGE OF THE EARTH SINCE COLUMBUS.

The discovery of America, and the subsequent achievement of Columbus' dream of a westerly voyage

to the Indies, established the theory long held by scholars that the earth is a globe and not an extended flat figure; but beyond this appearances continued to dominate, the earth was supposed, as before, to hold a fixed position in the center of the universe. It was the *terra firma* surrounded by a surging sea of stars. From this fixedness, and from an apparently enormous relative magnitude—impression heightened by slow and laborious methods of travel and the existence of vast unexplored continents—this earth seemed to be the groundwork of creation. On the age and origin of this structure, men began early to speculate, the different races developing different notions according to the different types of mind. The Hindu mind, from a love of profound perspective, gave to the world an age that might satisfy even the modern geologist, but the mind of Western Asia and of Europe acted on the problem differently. The Hebrew legend of creation, apparently brought from Babylon, reflects the notions prevalent for previous milleniums in Hither Asia, and this, accepted by the early church, was promulgated with Christianity over Europe. According to this legend the world was made by fiat, seemingly out of nothing, less than six thousand years ago. The date is very precisely fixed by Jewish scholars as 5664 years ago this very autumn. Bishop Ussher's calculation sets the creation back 243 years further; but even according to this the world will not be 6000 years old until about the close of the present century. This is the narrow limit of antiquity imposed by the Old Testament records, and which at the dawn of the modern period stood unquestioned in Christendom.

As soon as the study of the surface of the earth was systematically undertaken a state of things was disclosed which necessitated an altogether different conception of the antiquity of our venerable planet; the battle of Genesis and Geology, or rather Geogeny, which is that branch of the science that treats of the formation of the earth's crust, came on and raged furiously for many years. For a long time the defense held tenaciously to the original ground, honestly contending for the old chronology of creation, insisting that the opposing evidences of the geologists were illusive appearances, unworthy of consideration as against the distinct statements of Holy Writ; but, as the scientific study of the earth's surface proceeded, a mass of facts was accumulated which could not be set aside, pointing to a process of formation covering an enormous period of time, not to be measured by less than some millions of years; whereupon the Genesis party, except in our southern states, abandoned their old line of defense, and committed themselves to a new interpretation of the sacred text. Biblical scholars in the emergency felt called upon at whatever cost of consistency to put such a meaning into the Genesis story as to make it appear to anticipate all the modern deductions of geology. Such wresting of the scriptures, such torturing of the text, never was seen or dreamed of before. The "days" of creation became indefinite ages—six indefinite ages,—and by a like stretching process the date of the first man was set back at a convenient distance. The writer of Genesis was not only forced into the role of an excellent geologist, needing no instruction from Lyell or Huxley, but also made to perform the part of an ingenious equivocator using words in a double sense, the obvious meaning for his own time of ignorance, the hidden meaning for far-future centuries of enlightenment. But this violent interpretation, after enlisting a remarkable array of learned and able advocates, including the late Mr. Gladstone, broke down from its own preposterousness. Gladstone, broke down from its own preposterousness. Surely if an historical book is to be rationally dealt with at all it must be taken to mean what it says, and not have a new meaning forced into it as often as a scientific discovery occurs threatening the writer's infallibility.

It is possible here only to indicate a few of the evidences which have compelled geologists to assign a high antiquity to the earth; volumes would be required to go into the subject with any thoroughness.

The shape of the globe, flattened at the poles, proves it to have been formerly in a plastic condition resulting from a high temperature, indicated also by masses of rock evidently once molten. When at length the surface solidified, began the action of mechanical causes, air and water; the processes of deposition, denudation, erosion, and so forth; the traces of which constitute the chief data of the science. Rocks are now slowly forming in the bottoms of lakes and oceans from the deposit of the water; such water-made rocks cover the earth, aggregating miles in thickness, requiring for their deposition simply enormous periods of time. Great rivers are continually building out the land about their mouths by the detritus brought down in their currents, but the growth of the land is slow. In three hundred years the delta of the Mississippi has scarcely perceptibly gained on the Gulf; yet the time was when the Gulf extended northward as far as St. Louis, all the intervening land having been made by the river. Similarly the whole territory of Lower Egypt has been created by the deposits of the Nile. Evidently this has taken a very long time, and it is only one of the later processes still going on.

Scarcely less impressive and pointing in the same way is the process of erosion seen in the canyons of some of our western rivers. In one place the Colorado has cut its way through the rock, forming a canyon from 5,000 to 6,000 feet deep, with walls five or six miles apart at the top. Northwest Arizona has been eroded 5,000 to 10,000 feet deep over thousands of square miles straight down through the solid rock, suggesting to the observer an old, old world.

Some parts of the earth's surface are now being slowly elevated; other parts are undergoing a slow subsidence. This process, progressing at varying rates, has lifted the continents out of the seas, thrown up the mountain ranges, deepened the ocean bed, in the course of what enormous periods of time! Certain examples of subsidence are of marked interest. Thus we are told that "the coal-bearing strata in Wales, by their gradual subsidence, have attained a thickness of 12,000 feet; in Nova Scotia of 14,570 feet. So slow and so steady was this submergence that erect trees stand one above another on successive levels; seventeen such repetitions may be counted in a thickness of 4,515 feet. . . . In the Sydney coal-field 59 fossil forests occur in superposition."

From these and thousands of facts bearing upon the subject, geologists infer the lapse of an inconceivably long period of time since sedimentary rocks began to form. Dr. Croll puts it at not less than sixty million years; Lord Kelvin is inclined to make it at 100 million. Authorities generally fall in somewhere between these figures. And this prodigious stretch of time extends back only to the stiffening of the earth's crust and the condensation of vapor into oceans through a gradual lowering of temperature. Even then the globe had had no one can tell what length of years.

The effect of such a revelation as this on the claim of infallibility for the scriptures could not but be overwhelming. The whole question of the nature of inspiration had to be reconsidered, with the result that much in the Bible came to be regarded as traditional and legendary, while the conviction became established in liberated minds that no word of the book from begin-

ning to end is of a character to stand for a moment against the clear verdict of science, where science has any verdict to give.

While it is not recorded that Jesus ever made any mention of Adam or of his transgression, while, therefore, Christianity as taught by its Founder is not encumbered by this mythology, the more speculative mind of Paul drew out of the legend of the disobedience in Eden the starting-point of a system of theology which, with slightly varying interpretations, has stood from that day nearly down to this. It is this dogmatic system, and not the Christian religion as Jesus taught it, which is discredited by modern scientific discoveries. Even if a higher antiquity of man had not been established, it must in this critical age have taxed credulity to receive as authentic history the first chapters of Genesis. Had these chapters been taken as they read from inscriptions buried, like the Nineveh finds, for thousands of years, in the absence of countervailing evidence they might have some standing; but by very moderate reckoning (see Encyc. Biblica, article *Genesis*), these stories were not current in Palestine until more than 3,000 years after the date of the events they describe. The fact that they derive from older Babylonian tradition will hardly be thought to add anything to the historical value of their content. Their footing was therefore precarious before the discoveries I have referred to bearing on the antiquity of the earth and of man were made, and consequently their vitiation in the face of these discoveries is the more rapid and entire. The doctrine of the Fall of man, as taught by Paul and accepted by subsequent theologians, resting as it does on the story of Adam, went by the board along with the credibility of that story. Instead of a Fall, the records, historical and archaeological, indicate a Rise of man by slow degrees from the lowest imaginable beginning in an age a hundred times more remote than the traditional Adam. With the doctrine of the Fall goes the Pauline deduction that death came into the world by Adam's sin, for all the uncounted generations before the date of Adam died. In fact death, as the inevitable fate of every living thing, cannot be attributed to sin, whether of one man or of all men, for it went on here below for unknown millions of years before ever a creature existed who could sin. If, as has been said, "Earth lies knee-deep with dust of men," a thousand times deeper is it with the identifiable remains of other creatures which lived and died ere yet man appeared. No proposition of the old time has been more thoroughly exploded than that of Paul where he says, referring to Adam's disobedience: "Through one man sin entered into the world, and death through sin;" and the failure of this basic presupposition of the old theology has necessitated a pretty general reconstruction of the whole system. If man by nature is not a fallen creature, then the "scheme of redemption" by a sacrificial atonement whereby a ransom is paid for his recovery has no pertinence, and must be laid aside as a relic of other days.

Thus the great discoveries beginning with Columbus which have so enlarged our knowledge of the earth and its inhabitants, have more or less directly wrought a transformation of religious ideas. The enormous extension backward of human beginnings; the complete reversion of the notion of a fall, substituting therefor the conception of a gradual development from primeval savagery toward the ideal of a perfect social state; the clear affirmation of the reign of law, excluding the pretensions of magic and miracle, creating the sense of irrefragable order in the processes of nature, have laid deeper and broader than ever the foundations of religious thought, making imperative revision of many old ideas. In addition to the enforced modifications already referred to, there is one which has been so palpably the result of physical discovery that it must not be passed over. I refer to the change in the idea of heaven. Before voyagers established the rotundity of the earth by sailing around it, and geographers assured themselves of its axial and annual motions, the terraqueous body, whatever shape it might have, was supposed to be fixed in the center of creation, to have an upper and a lower side. Of the lower side nothing was known; it was called Hades. Sun and stars journeyed around every day. Heaven was located in the skyey space above these moving objects, and thence angels descended, and thither Elijah and Jesus went up. In the apocalyptic representations of the Last Day we are told that the Lord will "descend from heaven," and for that dramatic scene Christians kept looking through the long centuries. All these conceptions are ruined by the knowledge that the earth is a whirling globe,—knowledge which empties "up" and "down" of any cosmical significance. The direction we call upward at this moment is directly opposite to that which will seem upward to us twelve hours hence. Ascent into heaven and descent into hell must confound themselves twice every twenty-four hours. So of course the better knowledge of the time necessitates a radical modification of the old idea of heaven; the old forms of expression can only be used metaphorically.

The more intimate acquaintance with nature which characterizes our time, the systematizing of knowledge, and the control of once terrible forces, have been most influential factors in the re-shaping of religious conceptions. Man has in some sort always thought of the natural world as a manifestation of the Supreme Power or Powers above, and in the days when there was little understanding of the phenomena of wind and storm and lightning and the various forms of fell disease, these occurrences had a more or less sinister appearance, the gods who sent them seemed often to act from caprice and even from malice, and their worshipers would resort to processions and prayers and various offerings to avert an earthquake or stay a pestilence or quiet a storm. The religious sentiment coming in, instead of affording a consolation and a stay, added to the terror of the visible a yet more fearful terror of the invisible. The conviction now established that the phenomena of the natural world are the results of causes acting in obedience to inflexible law, these phenomena cease to be signs of the animus of Deity toward us. They may smite us sore, but that does not mean that God is angry, and we are not called upon to placate him. This better appreciation of the physical order of the world must certainly be reckoned among the most efficient causes profoundly affecting the practical religious ideas of the educated classes.

The transforming causes so far indicated spring from common things close at hand, belong to the simplest education, and cannot be evaded. The attempt to stay them is as fatuous as was chaining the Hellespont. Children in the common schools are every day learning what in reflecting minds is sure to prove as dynamite under the old theology. The guardians of that antiquated treasure seem to be aware of this, and generally keep it carefully secured in the background. The tacit agreement of preachers and people is, the less said about it the better. So, without open repudiation, the outword creed passes into innocuous desuetude. Even its opponents have little need to say anything against it; they have only to tell the story of its passing, the causes that have contributed to its overthrow.

Along with the rectification of religious thought there has come a decline of its intensity, particularly among those whose thinking has been mainly restricted to

such near-at-hand considerations as I have already noted; and our survey would be markedly incomplete without some explanation of this result. In the first place, distinct continuity with the past is, with the mass of people, a condition of religious earnestness, and the unsettling of their faith in the traditional and venerable is apt to induce a state of comparative indifference. The new view, even where it is clear-cut and convincing, does not at once take and fill the place of the old; and, furthermore, the new views, creations of the larger thought, are for the most part much more difficult of apprehension, much less capable of simple and definite statement, and so are not calculated to take sharp hold of the ordinary mind. The passage from the still prevailing anthropomorphic thought of God to the thought of him as Spirit, is a passage from the palpable and definite to the invisible and the incomprehensible. It cannot but be that the sharpness of the old conception gives way to a vagueness fatal to the former intensity of feeling. Similarly with the thought of the soul, of the means of grace, of the spiritual world, present and future; the refinements that have come in, the breadth of view, the enormous extension of time and space, baffle the ordinary intelligence, turn it back upon itself with a sense of impotence. Add to all this the increased absorption in outward things so characteristic of the age in which we live, and the obviously lessened religious fervor which goes along with the more enlightened thinking is adequately accounted for. It appears to be an inevitable incident, much as we may be disposed to regret it. But, regret it as we may, it is part of the price we pay for progress, and progress at any price can hardly be reckoned too dear. It is best to know the truth, be the consequences of that knowledge what they may. Though in some respect for the present grievous, they cannot fail to work out for us a far more exceeding and everlasting weight of glory. The evil result of a larger knowledge, if evil the result be, can be only temporary; the end, we may trust, is sure. Ultimately the prayer will be answered:

"With wider view come loftier goal!
With broader light, more good to see!
With freedom, more of self-control,
With knowledge, deeper reverence be!"

Indeed, the prayer is already answered in a way. The deeper we read the history of the world, the farther we trace its course, inevitably the more this outward and visible takes on suggestion of the Unseen and Eternal. There turns out to be something infinite about all that is. Earth, to be sure, has a date, though we cannot reach it, but this unattainable moment of beginning applies only to the form, and not at all to the substance. The atoms themselves out of which the earth is built, intimate that they are without beginning and without end. So at every turn the newly acquired thought brings us face to face with the Infinite. Philip Henry Savage, too early passed away, in three little stanzas swept by this vast, this overpowering conception, shows to what awe and reverence the modern mind at its best is lifted by the changed attitude:

"I dare not think that thou art by, to stand
And face omnipotence so near at hand!
When I consider thee, how must I shrink;
How must I say, I do not understand,
I dare not think!

"I cannot stand before the thought of thee,
Infinite Fulness of Eternity!
So close that all the outlines of the land
Are lost,—in the inflowing of the sea
I cannot stand.

"I think of thee, and as the crystal bowl
Is broken, and the waters of the soul
Go down to death within the crystal sea,
I faint and fail when (thou, the perfect whole)
I think of thee."

THE HOME.

Helps to High Living.

SUN. So live that your afterself—the man you ought to be—may in his time be possible and actual.

MON. It is impossible to drop into greatness.

TUES. The only way to learn to do great things is to do small things well, patiently, loyally.

WED. Those who control the Spiritual thought of the Twentieth Century will be religious men.

THURS. The sinner is the man who cannot say no.

FRI. Love looks toward the future. Its glory is its altruism.

SAT. To do strengthens a man for more doing; to love makes room for more loving.

—*David Starr Jordan in the "Call of the Twentieth Century."*

Pioneers.

Would God that we, their children, were as they!
Great-souled, brave-hearted and of dauntless will;
Ready to dare, responsive to the still,
Compelling voice that called them night and day
From that far West where sleeping Greatness lay
Biding her time. Would God we knew the thrill
That exquisitely tormented them, until
They stood up strong and resolute to obey.

God, make us like them, worthy of them; shake
Our souls with great desires; our dull eyes set
On some high star whose splendid light will wake
As from our dreams, and guide us from this fen
Of selfish ease won by our father's sweat.
Oh lift us up—the West has need of Men!

—*Ella Higginson, in the Voice of April Land.*

When Great-Grandmother Was Young.

"Tell me about the time when you were a girl, Grandmother!" (She is really my great-grandmother, but it's too long to say.)

The dear old lady felt just in the mood for a talk about old times, so I drew her soft white shawl closer around her shoulders, and snuggled down to listen.

"Well," she said, "our big kitchen was always cheerful and homelike; we just lived there in it winters. Ours was a large family, and four of us children were girls. Mother was stern, and we had to do just as we were told, and not let a minute go to waste. Each one of us girls had finished knitting a pair of stockings by the time we were four years old, and my sister Harriet when she was three.

"The kitchen fireplace, with its great blazing logs which sometimes would last for days, took up about all of one side of the room. There were benches on both sides of the fire, where sometimes we children sat and watched the sparks fly up. The evening was the study time. Then we would draw around a little table which always stood near the fire. Our light was one candle, but if a neighbor came in, then Mother lighted another—which was always blown out as soon as the company had gone. Mother used to sit nearest to the fire-place, always with work in her hands, and next to her the children, till the circle was completed on the other side. We small children had to knit as we studied.

"I remember when Walter Scott's novels came out that a copy of Waverley was sent to Mother, and I was selected to read it aloud. I would lay the snuffers on the book to keep it open while I knit, and read the exciting romance as I worked.

"We had some children's books in those days, not many though, and all of them with the moral longer than the story. There was 'The Story of Little Fanny,' with a wonderful colored picture of Fanny on the front page. The first verses went like this:

See Fanny here in frock as white as snow,
A sash of pink with wide and flowing bow.
And in her arms a famous doll she bears,

The only object of her hopes and cares.
Fanny with books will ne'er her mind employ,
For play's her passion, idleness her joy.

And so on to the sad and tragic end of idle little Fanny.

"Of course the New England Primer held a place of prime importance, and we knew it by heart. There were the Peter Parley books; and to lighten the treadmill of a musical education, 'The Gamut and Time Table in Verse, for the Instruction of Children.' It began:

Said Annie to her sister Maria one day:
If you wish it, my dear, I will teach you to play.
I'll hear you your notes each day, if you're good,
And make them quite easy to be understood.
But first you'll observe what is clear to be seen
Those five straight black lines and four spaces between.

"But I'll go on to tell you about our school life; we children wore homespun woolen frocks to school. Sister Caroline and I had red dresses alike. Mother used to buy red-wood chips and boil them up in copperas water to set the dye. It didn't make a very pretty red but a kind of dull brick color. The dresses were cut low in the neck, and in winter we wore little capes. There was plenty of warm woolen under-clothing, woolen stockings, and thick-soled leather shoes, made at home and tied with leather strings.

"The school-room had a sloping slab of wood set around three sides with a bench in front where we children sat, boys on one side, girls on the other. When we studied we 'turned in' and when we recited we 'turned out' and faced the teacher. Our teacher always wrote the "copy" in our writing books. We didn't have any pens in those days, but every Monday morning we had to take two quills to school, and many times we used to go to the teacher's desk with the request, 'Please sharpen my quill.' It was considered a great accomplishment to be able to cut the quill into a good point for writing.

"The girls were taught sewing as well as book learning. It was a matter for pride with them to have an elaborate sampler, usually worked on fine canvas, or on homespun linen. The sampler that I made had a strawberry vine worked in colors around the border; and then there were numbers and whole alphabets of capital letters, while at the bottom of the canvas I worked a church, with this verse above it:

"Jesus permit Thy gracious name to stand
As the first effort of a youthful hand;
And while her fingers o'er the canvas move
Engage her tender heart to seek Thy love.
May she with Thy dear children have a part
And write Thy name, Thyself upon my heart.

This sampler was finished when I was eight years old.

"The boys used to wear long linen frocks, made from the coarsest parts of the flax; and the men wore the same for their working clothes. My mother's usual home dress was the short gown and petticoat, and always a cap, wide at the sides, and flat on the top. Some of the little girls were taught in school how to make these caps.

"When we children came home after a long day at school in the summer time, it wasn't to drop our books and rush out of doors to play. Mother would reach down the stocking and ball from the shelf, pull off so many arm's length of yarn, tie a bow knot close to the ball, and not until we had finished knitting up that yarn were we free for play."

None of you boys and girls of the twentieth century need pity my great-grandmother, for they had good times in those days. 'Much more real fun,' she said, 'than they have nowadays.' And if you could only know her; how intelligent, and sweet tempered, and industrious she is, I think you would wish for just such a home life and training, and simple living as she told me about, and that I have tried to relate to you."—*Margaret E. Backus, in the Congregationalist.*

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

$2.00 PER ANNUM.

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THE FIELD.

"The World is my Country; to do good is my Religion."

The Rockford Conference of Religion.

Two months ago a little group of clergymen met at the suggestion of two of their number, to consider the advisability of holding some kind of a religious conference in this city. They were not men who called themselves liberal or conservative, but they did believe in human progress, that in the light of the present there were important changes taking place in the thought of the world regarding religion, and they believed it was their mission to search for and preach the truth rather than defend the faith already established. There were in the group two Congregationalists, a Methodist, a Christian, an Episcopalian and the pastor of an independent church.

They decided to have a conference; they set the time Nov. 17-20, and chose as a general topic The Present Outlook in Religion, to be considered under three heads—the Theological Outlook, the Educational Outlook and the Sociological Outlook. The aim was to invite speakers from as many of the denominations as possible, not to debate their religious differences but to confer as to those things wherein they agreed, not to consider what was left of religion but what progress and changes had been made, what re-formation and enlargement were taking place in the best and most representative religious thought of the world. The key note of the conference was struck in the address of Mr. Jones Thursday evening on The Overlapping Territory in Religion. Granted that there may be some reason in the existence of many different religious sects and societies, and some ground for their differences, there is a large religious territory common to them all. The great fundamental truths of life are perceived by thoughtful men of whatever religious association, and if there is religious progress the real leaders of every church are not ignorant of it or merely passive concerning it. The conference was opened Tuesday evening, Nov. 17, in the First Congregational church, with an address by Prof. Shailer Matthews, of Chicago University, on The Present Outlook in Biblical Criticism. It was a very clear and frank setting forth of the results of the investigations of scholars who have given their lives to biblical study. The reference especially to the criticism of the New Testament was a revelation and doubtless a shock to many in the audience. And yet the spirit of the address was constructive, to inspire a larger faith in the religious value of the book as properly interpreted and understood. Prof. Matthews was followed by Rev. Joseph Stolz, Rabbi of Isaiah Temple, Chicago, who spoke on the Religious Message of Israel to the Twentieth Century. Modern Judaism as set forth by Rabbi Stolz is but the rational religion of humanity. One God, immanent, the source of all, the Father of all life, whose laws we must learn and obey, and with whose spirit and purpose we must come into harmony; and man our brother; no matter what his condition or development, still our brother to be loved as we love ourselves. The spirit of the speaker, his clear thought, and intense earnestness withal, aroused the enthusiasm of the entire audience.

Wednesday evening the session was held in the Second Congregational church. The first speaker was Rev. W. B. Thorp, of the South Congregational church, Chicago, whose topic was The Present Outlook in Theology. We hope that this remarkably clear and heroic paper will, with as many of the others as possible, be given to UNITY readers, that as many as possible may profit by the stimulating word. The second speaker was Rev. F. E. Dewhurst, on Democracy and Education. Of the eight addresses in the conference, three were on educational themes, and the thought common to them all was that true education, as religion, is the development of the life, the whole life, physical, mental and spiritual; that the religious spirit must not be neglected in education more than the mind or the body.

Thursday evening, in the Church of the Christian Union, Rev. David Beaton, of Chicago, spoke on A Plan for Scientific Religious Education in the Public Schools, and was followed by Rev. Jenkin Lloyd Jones, on The Overlapping Territory, to which reference has been made.

Friday evening the closing session was held in the Court St. Methodist Church, with addresses by Rev. E. S. Ames, of the Church of the Disciples, Chicago, The Educational Outlook, and Mrs. Harriet Vandervaart, of Neighborhood House, on the Sociological Outlook for the Child.

The conference aroused no great enthusiasm in the city. The audiences were good and representative, although the buildings were at no time crowded.

The majority of the ministers in the city avoided all reference to the meetings and any attendance upon them. And yet the influence of it all cannot be estimated. The movement was unique in the history of the city. It will give a new importance to education and sociology as religious matters; it will give the meaning of religion a new dignity to people in touch with modern thought; it will give new courage and hope and be the opening of a new fellowship to those who are trying to keep their faces toward the light; it will make the way easier to further conferences of the same sort which must be more and more impulses toward the truth. R. C. B.

Rockford, Nov. 21, 1903.

The New York Conference of Religion.

The fourth annual meeting of the New York State Conference of Religion drew a gratifying attendance at Ithaca, November 12 and 13. Its salient feature was the interest with which Cornell professors entered into its discussions. The main affirmations on which these proceeded are: (1) the unity of the religious spirit underlying all diversity of outward form; (2) the supremacy of the moral interests of religion; (3) the obligation of all religious men to co-operate to secure those interests, especially when widely threatened, as at present. On the first of these points Dr. R. Heber Newton read a paper on "Religion and Religions." Saints, he said, are of one blood, akin the world over. Robert Erskine Ely, of New York, discussed "The Socializing of Religion," saying that the present need was for each individual to socialize himself. Professor Sanders, of Yale, speaking of "The Bible in Modern Life," affirmed that it was not the Bible but its interpreters that had got out of touch with the age. Professor Lee, of Cornell, thought that the university could do no greater service than to establish a chair of the English Bible. He knew of no professor of English literature who gave a course in the literature of the Bible. The Rev. A. W. Wishart, of Trenton, N. J., spoke pointedly on "Civic Duties and Biblical Ideals," affirming that it is no easier now than in the days of Jesus to preach the whole gospel of social religion. Rabbi Harris, of New York, declared that society in the city was now so near paganism that we must desire a revival of Puritanism with its passion for righteousness. The Conference opened with an admirable paper by Dr. Harris on "The Religion of an Educated Man," and closed with three addresses on "The Religious Development of the Republic," by the Rev. Thomas R. Slicer, Dr. Walter Laidlaw and Professor William N. Clarke. The proceedings will in due time be published, as in preceding years, and can be obtained by addressing the secretary, the Rev. Owen R. Lovejoy, Mount Vernon, N. Y. It was a significant coincidence that within two squares' distance from these proceedings Governor Odell was pronouncing the address at the unveiling of the tablet which commemorates the expedition of Sullivan's brigade along the shores of Cayuga Lake, which broke the power of the Iroquois in 1779. The clash of arms, said the governor, had made way for the nobler method of arbitration, the greatest contribution of our country to the world, the outgrowth of education and the spirit of religion.—*The Outlook.*

An Evangelist of the Broader Faith.

DEAR UNITY: It will be a source of great satisfaction to a great many of your readers to learn that Rev. B. Fay Mills has once more taken up the work of "Evangelism," which he abandoned a few years ago to enter the very limited field of the Unitarian ministry.

Mr. Mills was doing a splendid work in broadening and liberalizing the religious thought of thousands of men and women who could not be reached by any minister, however able or popular, working through the contracted channel of any religious sect. But not only was Mr. Mills broadening religious thought, he was awakening and deepening religious life, which is the supreme need of our time. I do not wish to disparage the work of the Unitarian churches. They have constituted a brave little band that has done much for the furtherance of religious truth and freedom. But for reasons that are obvious enough to those who are familiar with their history these churches have not succeeded in reaching any great proportion of the unchurched and theologically unsettled population, now reaching into the millions in this country. Without any reflection upon the good intentions of any of the sects it is plain enough that the masses of the people have failed to find in them that serious appreciation of the larger needs of our time and that adjustment of church methods which is necessary to carry on the larger and higher work of the new Christianity. Mr. Mills has learned this truth, and has, very wisely it seems to me, gone back to his former work of evangelism. But in taking up this work afresh he is doing so with a larger outlook and a new vision of religious unity. On Sunday, Nov. 15, Mr. Mills addressed four thousand persons in a large hall in Los Angeles. The address of Mr. Mills on this occasion was a stirring appeal for the larger religious unity, based upon love and human brotherhood. I cannot but think that this work to which Mr. Mills has dedicated himself anew, and for which he is eminently fitted, will help greatly to prepare the way for that new alignment and broader organization of the liberal and progressive religious forces in this country, which will not be named by any sect name or hampered by any sectarian traditions.

W. H. RAMSAY.

Louisville, Ky.

Foreign Notes.

MICHAEL SERVETUS.—The project for an expiatory monument to Servetus on the very site of his martyrdom, to be dedicated on the three hundred and fiftieth anniversary of that lamentable event, has been carried to a more or less satisfactory conclusion. The memorial stone is in place. The commemorative exercises were announced for the afternoon of Sunday, November 1. No report of the addresses delivered on that occasion has yet come to hand, but in connection with this project, the tragic career of the gifted Spaniard has been all summer a live topic in Geneva and elsewhere and a translation of some excerpts from the Swiss papers can hardly fail to be of interest.

The invitation to join in the subscription for this monument, and the text of the inscription decided upon by the committee, appeared in UNITY some months ago. The subscriptions from America have presumably been few, as whatever our interest in and sympathy with the project, we would naturally feel hardly called upon to join in a work of "expiation." We have been glad that the professed followers of Calvin felt moved to do this thing, and though sympathizing with the pretty severe criticism of the inscription that has come from their own ranks, take more pleasure in noting the growth of a demand for the condemnation of the spirit of intolerance which led to the burning, than in finding fault with the form of its expression.

It is interesting then to note that as long ago as 1862 M. Jules Barni, a Genevan professor, advocated the erection of an expiatory monument at Champel and that the suggestion was seconded by M. Aug. Dide in the columns of the *Protestant libéral,* and in lectures given in Paris. Elisée Reclus was another who early pointed out that Geneva owed such recognition to the illustrious Spaniard, and in 1880 Rev. Ch. Didier of Nimes gave utterance to a similar proposition, as did M. Henri Fazy in 1886, and M. N. Weiss in 1899.

Those who are dissatisfied with the inscription, particularly if they feel like one American professor of mediæval history, that they "could like the monument much better if it seemed to commemorate Servetus more and Calvin less," will doubtless welcome another suggestion found in the *Signal de Genève.* "There should be something still to do beside erecting the monument at Champel," it says, "and that is to republish, and perhaps to translate into French, the book burned in 1553, the *Restitutio Christianismi,* of which only very rare copies exist."

That would be indeed a noble and whole-souled "expiation," and one, I fancy, that would receive far wider support than the expiatory stone. In the meantime it is said that a German translation published some twelve years ago at Wiesbaden by M. Spiess, is obtainable.

From the *Signal* also I take these words from a discourse delivered at St. Gervais in Geneva, May 29, 1864, by the Rev. Frank Coulin, on the three hundredth anniversary of the death of Calvin. They are too good to be lost.

"Truth is queen of the understanding, assuredly, and whoever believes in truth is thereby enrolled as a worker for the establishment of her reign. But truth is so constituted, or man is so made, that she can and will take possession of him only on the basis of his free assent. God himself has placed in us, to receive her, a something, I know not what, which makes our greatness and redounds to his. If truth is queen, conscience is her throne. Hence what is well named liberty of conscience is the very condition of the reign of truth. Proclaim truth, show her, prove her, make her appear by turns in all the brightness of her beauty, the majesty of her strength, and the attractiveness of her excellency. Urge souls to bow before her and do her homage. But, if you fail, in the name of truth and in the most sacred interest of her glory, remember that two things, at least, still remain in even the most determined opponent: a free conscience to be respected, a misguided brother to be loved.

"This is what Calvin failed to understand. Blinded by his zeal, he wished that consciences should assent or abdicate. Shall I recall an, alas, too well known illustration? In 1853 there arrived in Geneva a Spaniard, author of a work in which he had undertaken to controvert the system of Calvin by setting up himself a philosophy contrary to the Gospel. The Reformer had him arrested, sought to force him to retract his errors, delivered him to the secular power whose terrible laws punished heresy with death. The prospect of a fatal issue did not shake this unfortunate man. Already condemned by the tribunal at Vienna, by all the Swiss churches, he was likewise, at Calvin's instigation, by the authorities of Geneva. He stood firm even at the stake. The idea never came to him to save himself by a lie. I detest the errors of Michael Servetus. The pantheism of which he made himself the bold apostle is the negation of all religion and all morals. Nevertheless I do not hesitate to declare that the day when he was confronted with the alternative of retraction or of death, the day when he died rather than belie his conscience, that day the noble cause of truth itself added to the number of its martyrs Michael Servetus; to that of its oppressors John Calvin. For, and it cannot be too loudly proclaimed, every attack on the liberty of individual convictions is a blow aimed at the very face of truth, dishonoring her. Make the part of the spirit of the century, developed and sustained by the atrocious prescriptions of the Roman church, make the part of contrary prejudices, which even a man of genius cannot always escape, make the part of the necessities of the time and the pressure of circumstances what you will, it remains true nevertheless that the laws and the measures by which Calvin sought to establish unity of conviction in Geneva are a blot upon his memory and in his work, an element condemned in advance, to which time must ere long do justice."

Commenting on the above, the editor thinks the author, if living today, would be less severe in his condemnation of the theological views of Servetus, now better understood. One does indeed find on every hand more sympathetic utterances in regard to them. A writer in the *Semeur Vandois* closes a brief outline of his life and doctrine with these words:

"It may be that in certain respects Servetus was a forerunner. His theology, at the present day, has triumphed in its main features: the immanence of God in nature, the humanity of Christ without personal pre-existence. But the future, does the future permanently belong to him? That is another question, and it is not our judgment, notwithstanding the melancholy interest that will always attach to the name of Michael Servetus." M. E. H.

Books Received.

AMERICAN UNITARIAN ASSOCIATION, BOSTON, MASS. Out of Nazareth. By Minot J. Savage. $1.20 net.

The Understanding Heart. By Samuel M. Crothers. $1.

The Call of the Twentieth Century. By David Starr Jordan. .80.

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